

THE <sup>4405 bbb</sup>  
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CLOUD

Taken off the  
TABERNACLE,  
That the ISRAEL of God  
might JOURNEY.

In Two Parts.

By *John Webster,*

Preacher of the Gospel, in *Alhallows Lombard-Street*, in the Year, 1653. And  
*Author of the Saint's Guide: Or, Christ the Rule.*

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The Second Edition.

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L O N D O N:

Printed and Sold by **J. Sowle**, in *White-Hart-Court* in *Gracious-Street*, 1708.

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New-Street, 1053. And  
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SERMON I.

Exodus 40. 36, 37, 38.

*And when the Cloud was taken up from over the Tabernacle, then the Children of Israel went onward in all their Journeys. But if the Cloud were not taken up, then they journied not until the Day it was taken up. For the Cloud of the Lord was upon the Tabernacle by Day, and the Fire was on it by Night, in the sight of all the House of Israel, throughout all their Journeys.*

**T**HIS Book, out of which we have taken these Words, is called, EXODUS, that is, the Book of the going out; or the Book of the goings forth: For it shews the manner of the going forth of the Children of Israel out of Egypt, being brought out thence by a Strong and Mighty Hand.

But Beloved, if we look on the things contained in this Book, of the goings forth, or going out, only as an History of the Jews going out of that Land of Egypt wherein they were enslaved in their cruel Bondage; we fall far short of what the Holy Ghost intends: For their going out is the Type and Representation of all the People of God in all Generations; and of their going forth from under the Bondage of Spiritual Pharaoh, and out of the Kingdom of Darkness.

When Moses, as you may see, had obeyed the Command of God, he shewing him the Form of the Tabernacle, and Moses setting up all things therein. *Heb. 8. according to the Pattern, then 'tis said, in the preceding Verses; When Moses had finished the work, 5. ver. then a Cloud covered the Tent of the Congregation, and 34, 35. the Glory of the Lord filled the Tabernacle, so that Moses was not able to enter in for the Glory thereof. Which Tabernacle was always to be carried before the Children of Israel; and if the Cloud was not taken up from off the Tabernacle, then they journeyed not, but sat still; but if it was taken up, then they were to arise and go on upon their Journey: This Rule they must observe, and this was to be their Leader; and their Guide in all their Journeys.*

Thus it is in the History, and this is the Letter: Now if there were no more in it than so, what Advantage is it to us; but only to deduct and raise some Moral Observations and Directions, which every Carnal Man may do, and be never the nearer the Meaning of the Scriptures, or to eat of the Tree of Life, and of the Hidden Manna, or knowing the Mind of God? And having no more, we have but the Letter, that kills, and is no other but the Eating of the Tree of Knowledge of Good and Evil, whereof God hath commanded A D A M, that is, whole A D A M, all Mankind not to Eat there-



thereof: For to think that that *Eternal, Infinite* and most *Spiritual* and *Divine* Wisdom, should have no greater Depth, nor no further Wisdom to employ it self in, than in relating Histories of an outward Tabernacle, and of Silken, Blew and Purple Curtains, and of the Pot of *Manna*, and of outward *Sacrifices* and *Washings*: What Depth of Wisdom answerable to that Infinite Wisdom in the Almighty *Jehovah* were this in him? To tell of *Solo-* 2 *Chro.*  
*mon's* State, and his Throne, and his Majesty; of 9.  
his *Gold* and *Silver*, and of the magnificent stately Temple that he builded, of the *Workmanship* and great *Cost*, and the like; What were all this, if there were not more in it than the Letter, and what every Man by his Study and Reason, and Learning can find out? But without all question, there is that *Mystery* and Depth of *Wisdom* and *Knowledge* hid and covered in all these things which none can find or know with all their utmost Endeavours, unless we be anointed with that *Holy A-* 1 *John.*  
*nointing* which teacheth all things; neither can we 2. 27.  
ever know them, except they be given us from above, *Mat.* 19  
that so these things may be spoken out only by 11.  
that *Divine Teaching* in us.

And for that History for which this Book is called *Exodus*, that we are now upon, the Book of the *Goings forth*, without all question; and to be brief, *Satan* in us, is that *true Pharaoh*, which keeps the *true Israel* in Bondage, which is here held forth by that *External Pharaoh*: For what is that *Pharaoh* to us, except we find in our selves all those things acted and done? And *Egypt* there, to us, is no other thing but Man's Bondage, and miserable Slavery under the *Prince of Darkness*, and sheweth what Cruelty is exercised upon the *true Children of Israel*, and what mighty Signs and Wonders the Lord is fain to work, before the Soul can be brought  
A 3 from



from under *this* Bondage; and without question, he that hath not found it so in himself, was never yet brought out of *Egypt*, he never yet found the *true MOSES*, which is *Jesus Christ*, pleading with *Spiritual Pharaoh*, that the Soul may depart out thence, to *Serve the Lord*; for 'till then, Man serves but himself, even in his highest Forms and Duties. And likewise the Children of *Israel's* passage thro' the *Red Sea*, and *Pharaoh's* pursuing, and their *Journeys*, and *Fightings*, and meeting with so many *Enemies* in their passage to *Canaan*: What are all these things, but the *Oppositions* and dangerous passages of the Soul to the *Heavenly Canaan*, and the pursuing thereof, by the *Prince of Darkness*, and the *God of this World*: What is this but the *Violence* used by the *Prince of the Power of the Air*, which continually works in the *Children of Disobedience*, that is, in all the *Sons of Men*, 'till they are by a mighty and strong Hand brought out of this their *Egypt* and *Bondage*?

2 Cor.

4. 4.

Ephes.

2. 2.

Heb.

12. 26.

All this *Trouble* and *Shaking* is that which the Lord promisseth in *Heb. 12. 26. I will once more shake the Heavens and the Earth*; what he did then externally, he will once more do, that is, after the same manner, but now *Spiritually*. And this is that *Work*, and that *Birth of Christ*, at which *Herod*, and all *Israel* is troubled. The *Spiritual Birth of Christ* causeth the whole Power of the natural Man to shake and tremble, even those under the purest *External Forms*. And when the People of *Israel* were led a long and tedious Passage to *Canaan*, being carried up and down, *backward* and *forward*, what is all this to us and them, in the *Substance* and *Mystery*, but holding forth Man's lost and miserable Condition in the way of his own Heart, in the way of *Sin*, shewing the *Desolations*, the *Darkness*, the *forlorn* and *lost* Condition of all Men by Nature; that

that even when the Heart of Man thinks he is upon the Borders of Canaan, and he is now in the right way, and shall surely by his Travel and Industry possess that good Land, he is for all this deceived, and brought back again to the very Borders of Egypt, and is brought down to the very sides of the Pit. And *Isa. 14.* 'tis revealed and made known to him, for all his *15.* fair progress in his Religion, and for all his Forms and Inventions, that he is still under Misery, and Darkness, and Sin, and Condemnation; and that all those things, were but things taken up of himself, and were no other but shews and pretences, and Coverings to delude himself and the World, because he could not abide to see the internal Misery, and that bottomless Gulf in himself; he could not endure to see the Smoak of the bottomless *Rev. 9.* Pit arise out of his own Heart, and those innume- *2.* rable Locusts crawling and covering the whole Earth; that there are in his Heart, Pride, and Lust, and Malice, and Murder, and Covetousness, and Idolatry, and Witchcrafts, and Sorceries, and Lyes, and every thing that worketh Abomination, which cannot enter into the New Jerusalem. There- *Ibid 21.* fore, I say, because Man cannot abide to see him- *26.* self thus, nor that any other should see him thus vile and abominable, as indeed he is, therefore he gets himself a Covering for all these things; he makes himself Aprons, because he knows he is Naked; and he would cover himself as to himself, so to others, *Gen. 3.* and from the Face and Sight of God himself: And *17.* having done this with all the Art and Cunning he can invent, then (he thinks) he hath covered the Gulf: He labours having thus seen himself in this Gulf, to forget what manner of Man he is; he stops *Jam. 1.* the Guilt and Cry of his own Conscience by these *23, 24.* Aprons, Coverings and Forms, and he begins to be secure, and he is Holy both in his own sight, and in the



Exo. 3. the sight of others, and he thinks he shall enter and possess the good Land flowing with Milk and Honey. Now for this Man to be uncovered and laid open, so be emptied of all his Goodness, and strip'd of all his Forms and Holiness, and to be brought back to the Borders of Egypt, and to let him see he is as far from the promised Land as the worst of Men, nay, Publicans and Harlots are nearer than himself; this cuts the very Caul of his Heart, this undoes him, and he is no more able to abide these Words, than the Pharisees could the Preaching of Jesus Christ, who sought in all his Teachings to pull off their Coverings, and to make them appear as they were, and not to be such as they would have the World believe them to be, with their Holy Shews and Pretences.

Now every Man, the best of Men, being in this Condition, if they could but be content to see themselves so, that they are filthy, and abominable in all their Works, and that they were utterly lost, and destroyed and confounded in themselves, and knew not what to do, nor which way to turn themselves; then indeed would the Lord come in, and shine upon them with Light and Life; and the Tabernacle of the Lord should guide them, and it would shew them the Way, the Truth and Life; and the Holy Spirit would guide them into all Truth; the Cloud and the Darkness should be taken up, and the Lord himself would be their Sun, their Light and their Guide; then they should see experimentally, by the Teachings of the Father in them, and not by the outward Teachings of Men, that Jesus Christ is the True Tabernacle, which the Lord hath pitched, and not Man; as the Apostle applies all to Jesus Christ in the Ninth of the Hebrews, at the Beginning. As the Sanctuary, and all things therein contained, viz. The Candlestick, and the Shew-bread, and



*The Cloud is taken off the Tabernacle.*

9

and the Golden Censor, and the Ark of the Covenant, and the Golden Pot of Manna, and Aaron's Rod that was always green, flourishing and budding, &c. The Holy Ghost signifying, that the way into the Holiest of all was not yet made manifest, which were only Figures for that time, and could not make him who did the Service perfect, as pertaining to the Conscience, which stood in Meats and Drinks, and divers Washings and Carnal Ordinances imposed on them, until the time of Reformation. But Christ being become an High Priest of good things to come, by a greater and more perfect Tabernacle, and not made with Hands, that is to say, not of this Building, and so he goes on. Of which things, I must say, as the Apostle doth that of them, we cannot now speak particularly: Jesus Christ, He is the Light set upon *Mat. 5. 15.* the Candlestick, giving Light to all that are in the House, and He is the Hidden Manna to nourish us to Eternal Life; and it pleased the Father, that in him *Col. 1. 19. and 2. 9.* should all Fulness dwell, even the Fulness of the Godhead, bodily. Oh, Beloved! He is that true Tabernacle, which the Lord hath pitched, and not Man! From this Tabernacle must the Soul expect all its Leadings, all its Teachings, and not from the Wisdom of Man, or the Ordinances of Man; for here they are all taught of God, and they shall no more teach every one his Brother, saying, Know the Lord; *Heb. 8. 10, 11.* for they shall all know me from the least to the greatest. And whosoever is not led by this Light, and by this Star only, to behold the Lord Jesus Christ, as his only and true Guide, if he look any other way, he does the same thing that the Prophet said of Old to them who followed the Tabernacle of Moloch, *Acts 7. 42. & Amos 5. 25, 26.* and the Star of their God Remphan, and followeth after Lyes. and the Inventions of their own evil Adulcerous Hearts, Figures which they have made to worship, saith the Holy Ghost, *Amos 5. 25, 26.*

Now

Now then, you may hence see and take notice, that until the Cloud be removed by the Lord himself, there must be no journeying, no going forward by any of the Sons of Men; and 'tis the Lord, and not Man can remove it: The Children of Israel must wait the Lord's Time, (when he pleaseth) *Man* he is always furnished and ready; *your* time is always ready, (saith our Saviour) *but my* time is not yet: There are certain Days and Times while the Cloud is upon the Glory of this Tabernacle; and 'till the Lord remove it, *Man* can do nothing but wait; he must sit still in his Tent: And that is, when all things are in Darkness in *Man*, both within him, and without him, and he sees himself lost, as to all his own Wisdom, Power, Endeavours; in this Case, 'tis in vain for *Man* to arise, and think to create a Light, and a Wisdom, and a Power to himself; for then he goes on in his own Power and Light, and not in the Light and Power of God. Ye know, the Fire in the Tabernacle never went out, there was always Light there; but if there be a Cloud upon it, and thou canst not see it, and yet wilt be journeying, and doing and acting; this will be thy Fall and Stumbling, and a Curse will be upon thee, and not a Blessing, and thou shalt not prosper. When that Fire kindled the Word in the Mouth of Jeremiah the Prophet, then that Word was a Light to them, and a Command to depart out of their Captivity, and to return to their own Land; 'till then the Cloud was upon their way, and they were as in a wayless Wilderness, where no man passed, a Land of Deserts and of Pits, a Land of Drought and Shadows of Death, where no Man dwelt, as in that second Chapter of Jeremiah. While *Man* is in this Condition, and in this Night of Blindness and Darkness, and Land of Death and Drought, he knows not



not his way, until the Lord shew him a Light; till he remove the Cloud, there is no finding the place of Rest, nor any feeding on the hidden Manna, nor drinking at the Wells of Salvation. When Man is in this dark Night, how can he arise? But if he sit still, as to all his own Powers, really seeing his own Weakness, and utter Inability, then this Light, in due time, will shine forth; and if he ever stir before this Day, he arises, and works, and walks to his own Ruin and Destruction. It may be this Doctrine may seem harsh and very unwelcome to most Men, That they shall not be doing, and going on, and journeying, and working out their own Salvation: Many are hereat much offended, at which I do not wonder; for they not being able to see the Mystery of the Scriptures, only rest in the Letter, and know not the Teachings of the Spirit, and think they must do something by way of Condition, or else all is nothing. And herein is the great Mistake of most Men, who (though never so highly esteemed by themselves and others, yet) herein are no other but blind leaders of the blind, and both fall into the Ditch. But those who are acquainted with these things in their own Experience, know and feel this mystical Interpretation to be the Truth, and all other in the Letter, to be but Resemblances and Shadows, under which the Truth is hid and covered from all, save only such to whom it is given to know the Mystery of the Kingdom, but to others in Parables, that seeing they may see, and not perceive, and hearing they may hear, and not understand: As in that seventh and eighth Chapter to the Hebrews, where the Apostle, speaking of the Law, and of many Particulars appertaining to that Priesthood, he shews that the Law made nothing perfect, but the bringing in of a better Hope did, by which we draw nigh unto God;

Heb. 12

3.

Phil. 2

12.

Luk. 1

39.

Matt. 13.

1



God; and so there, by several Arguments, he proves that Jesus Christ alone, was the *true Priest*, and the *true ORDINANCE*. Now in the 1st Verse of the eighth Chapter, he applies all that he had before spoken to Jesus Christ alone, that perfect High Priest: Now of the Things which we have spoken, this is the Summ; and so he goes on, and applies it to Jesus Christ, that true High Priest, who is set on the right hand of the Throne of the Majesty on high, a Minister of the Sanctuary, and of the true Tabernacle, which the Lord had pitched, and not Man. Which things serve but unto the Example and shadow of Heavenly Things, he having obtained a far more excellent Ministry, by how much he is made the Mediator of a better Covenant, and established upon better Promises: He is not an High Priest of a Temple, or contain'd in any Temple made with Hands: But he is such an one whom the Heaven of Heavens cannot contain: And he offers not Sacrifices; but himself, his own Body: And He and all his Members are the true Tabernacle, wherein the Lord is served and well pleased; for the Law made High Priests which have Infirmary, saith the Apostle; but the Word of the Oath, which was since the Law, maketh the Son, who only is consecrated for evermore.

But what shall we say then of all those things wherein Moses was commanded to be so exact, and to make all things according to the Pattern? And here he calls Christ the true Tabernacle: What was theirs a false one? Ay, it was in regard of Christ, who is the Son himself; for not any of all those things the Jews themselves were to rest in, though done exactly according to the Pattern. But this MESSIAH was He that they should have ey'd through, and beyond all those Figures and Shadows; for that Tabernacle was but pitched by Man, mark that, though commanded by God; but the true

true Tabernacle is pitched by the Lord Himself. So that the Apostle there, we may clearly see, expounds this last Chapter of *Exodus*, and reduceth all those *Shadows* to the Substance, proving that Christ himself is the true Tabernacle, and the true Ministry, and the true Sanctuary, and that those things are but the Patterns and Emblems of the heavenly things. Now all things must be accord to him, for he is the true Pattern, and is that one and alone Sacrifice, once offered; as *Heb. 9. II*, &c. Christ being an high Priest of good things to come, *Heb. 9. 11, &c.* by a greater and more perfect Tabernacle, not made with Hands; that is to say, not of this building, and by his own Blood he entered into the holy Place; and if the Blood of Bulls and Goats sanctifieth to the purifying of the Flesh; how much more shall the Blood of Christ, who through the Eternal Spirit offered up himself without Spot to God, purge your Consciences from dead works? &c. Tho' all these things were done by Moses, and all done according to the Example and Pattern; yet, saith he, the things we speak of, are not things done by Man, not of this Building, that is, not done by the Wisdom, Power or Will of Man, no, nor those done by them according to the Direction of God himself, (and in that Sense commanded, and unquestionable Ordinances) yet these made not the Comers thereunto perfect; therefore, saith he, in *ver. 23*. It was therefore necessary that the PATTERNS of the things in the Heavens should be purified with these; but the heavenly things themselves with better Sacrifices: For Christ is not entered into the Holy Places made with Hands, which are the Figures of the true, but into Heaven itself, now to appear in the Presence of God for us: The heavenly things themselves purified; what's that? That is, the Souls of Men, which are of heavenly Natures, and Immortal; and if those External Sacrifices



Sacrifices must be purified with Blood, it is much more necessary that that Heavenly and Immortal Soul of Man should be purified with the precious Blood of Jesus Christ. Man having departed from God, and defiled his Soul by turning away from him, and being gone down to earthly things, to find himself a God, and a Trust, and a Refuge. This Departure is of that Infiniteness, that nothing but this Eternal Priest and Mediator could reconcile and bring together again the Majesty and Nature of God, and polluted Man thus at an infinite distance; but He by himself, and of his own Mercy and good Will hath reconciled us to his Father, and hath trod the Winepress alone, and none stood by him; and herein was the Eternal and Infinite Love of Jesus Christ, our alone Saviour, seen.

And by the way, let me mind you of one thing, That when the Scripture Speaks of Christ his Ascending and entering into the third Heaven, and far above all Heavens, and sitting down on the right hand of his Father: I would not have you so Childish as to be deluded by those Tricks and Devises of the Men of the Letter, who not being able to see the Mystery, do take those things as spoken literally, as though Christ now had a Material Body, Flesh and Bones, the same which he had in the Flesh, when he was upon Earth; these are very fond Inventions of Men, that Christ is in a Local Place, and sits upon a Throne above in Heaven, next his Father, as upon his right hand, or the like; and when he comes to Judgment, he will set himself in the Material Clouds, and call all Nations before him, just as Judges do at the Assizes; and there to sit in a Chair of State above all, or as Solomon upon a glorious Throne. Truly the World hath been a long time deluded with these Fancies. Now as the Apostle saith plainly, He is not entered

into



into a place made with hands, nor into any thing of this Nature, nor of this building: But we are, when we speak of him, to separate all our Thoughts far from all Carnal Things, and all Creaturely Beings: For there is no Tincture of the Creature Concernments in those Heavenly and Divine Things; but all those things are done Spiritually, and in a way far above the Thought or Comprehension of all Creaturely Conceptions.

But from all this which hath been spoken, hence it is clear, That the Tabernacle here spoken of, is the *Glory, Wisdom, Power, Righteousness* of Jesus Christ, and whatever is HIMSELF, who is nothing else but *Majesty, Purity, Glory, Wisdom, Love, Goodness, Fulness, Infiniteness, Blessedness, and All-sufficiency*, and all Good; he alone is the Lord, he alone is King, his is the Kingdom, the Power, and *Mat. 6.* the Glory for ever, and no Creature can without *13.* Blasphemy in the highest degree, appropriate or assume any one, or any part of these to himself. Here now Beloved, we have set before you the Tabernacle, and the Fire in the Tabernacle: This is that Fire of the Lord which can never be put out, nor *Lev. 6.* extinguished, but is ever one and the same; it *13.* can never decrease nor increase in regard of it self, but only in regard of manifestation to us; and which cannot be procured one Day sooner by all the Wisdom, Learning, Industry of Man, but only when he is pleased to remove the Cloud, then have ye Liberty to Journey, and walk and work, and not before; whatever the dark and blind, and the poor deluded Sons of Men make you believe.

And further be assured, that until you come to possess and enjoy in your selves, these spiritual and divine Things, you cannot know what they mean; and whatever you do, and whatever you see, or adore below these, you adore nothing but the Pat-

terns and the Images of them, wherein no Man ever yet had any other but a *false Rest*, and they lived in a *false Light*, and enjoyed not the things themselves; nay, though we should know and behold Christ *after the Flesh*, and look upon him in his *Conception, Life, Death, Crucifying, Burial, Resurrection, Ascension*, yet all these things are but the

Heb. 9. Patterns of the heavenly Things, and of the Lord himself, which are to pass away, and be forgotten, when that Christ himself is personally manifested;

2 Cor. Henceforth know we him no more, saith the Apostle.

5. 16. When the Eternal Majesty, and Splendor of that which is the Truth comes in, all the Glory of all other things vanishes before its Presence. These are the things which are purified with better things than the Blood of Bulls and Goats. Nothing could purchase nor purifie these things, but only the Blood and the Death of the Son of God. Here the Soul comes to see clearly, and to handle, and experience and taste the heavenly Things themselves,

Job. 1. which were from the beginning, which we have heard, and which we have seen with our Eyes, which we have looked upon, and our hands have handled of the word of Life. Then the Soul truly falls in Love with Christ, then it eyes him, and surveyshim, then it magnifies and adores him, then it loses it self in him, and dotes upon him; then is he all Beauty, and all Perfection to it; and then it loseth Self-seeking and Self-Interest, and Self-glorying, and the like, and sees him only to be the Lord of Life, Life alone, Glory alone, Riches alone, Mercy alone, Light alone, Precious alone; and nothing in Heaven or Earth to be desired but him alone. Then it can say experimentally and feelingly with David, and not

Psa. 73. complementally, as most Professors do, Whom

25, 26. have I in Heaven but thee? and there is none in the

Earth that I desire in Comparison of thee: And my  
Fleſh



*Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever. This Soul is indeed the Temple of God, and hath in it the true Light, Majesty and Glory of God, but all other Men do but play with Shadows, and are but exercised about the Patterns of these things which are to come, and have not the things themselves, notwithstanding their Confidences and strong Conceits.*

And now this Light being in thee, this is to be thy Guide, this is to be thy Teacher, thy Master, and no other can be; 'till this come in, the Scriptures themselves, nay Christ in the Flesh, and all things whatever ye can name, are but Dark Lanthorns, without these Divine Teachings; for he is only a Light, and a Guide, a Master and Ruler unto Spiritual Men; and he is only Riches, Peace, Power, Love, Glory only unto these Men: 'Tis not those that can talk much of him, and that have high Notions and Speculations of him, who can love or adore him truly, but only those who thus enjoy him. He that walks by any other Light, or any other Guide than by the Light of the Tabernacle, *he walks in his own light, and in the sparks of his own kindling, and they never did, nor never can receive other at the Lord's hand, but to lie down in Sorrow.* But this is to lean upon the highest and purest Wisdom, to depend and rest on him who is only All-sufficient: This is to be taken off all other Things, all other Sufficiencies, which are so to other Men: They can really see there is nothing in Man, nothing in the World, but that all are full of Emptiness, and Vanity, and Deceit; this Man sees and really knows all this: Other Men talk much of them, as if they were to them the only Excellencies; and that all below them are nothing but Shadows and Delusions; but secretly in their Hearts they do not think so, and their Practices

Ps. 78. 36. tell us otherways: Their eager seeking them, their close holding and hugging them, plainly declares, that they *lye with their Tongues, and dissemble in their Hearts*: And they teach to others, that which they never yet *touch'd with one of their Fingers*: And to them the things themselves, to act in them, to live by them, are those heavy Burthens, which the Pharisees laid upon other *Mens Shoulders*, but not touched them themselves.

Luke 11. 46. He that is guided by any other *Light*, or by any other *Teachers*, he forsakes the *Light*, the *Life* and *Glory of Christ*, and goes down into *Emptiness, Darkness, Misery, Sin* and the *Delusions of his own Heart*. He that thinks the *Scriptures* to be a *Light*, and a *Teacher*, or a *Rule*, or a *Guide*, without this *Heavenly and Divine Teacher* in him, he depends upon that which can never teach, nor guide aright without him; and therefore when Men talk so much of the *Scriptures*, and miss this *Light*, they are but in *Darkness*, and meerly delude themselves and others. While *Adam* in the *State of Innocency* beheld this *Light* in him, he adhered to it alone, he saw no other *Light*, no other *Fire*, no other *Guide*; this was the *Tree of Life* to him, this was *Riches, Glory, Fulness, All in All*: But he casting his *Eye* upon the *Tree of Knowledge of Good and Evil*; this *False Light* misled him, and led him down into *Darkness, Death, Blindness, irrecoverable Misery*, and never to return to the *Tree of Life*: And this was by following the *Counsels and Teachings* of his own *Heart*: And indeed this is the *Condition* of all the *Sons of Men*, not one excluded, no not one can return: For there is a *Flaming Cherub* turning every way, to keep the way of the *Tree of Life*: And there is none can remove this *Cherub*, but only the *Son of God*: Man with all his *Wisdom* and *Power* can do nothing in it; he with all his  
Excel-



Excellencies is gone down for ever into the Pit of Job 10. Darknes, never to return: Now only Jesus Christ 21. is the new and living way, the Gate to Life, the true Teacher, the only Guide, the only **U N D E R T A K E R** for all those that shall return: He alone saith to Adam, *Where art thou? hast thou eaten of the Tree* Gen. 3. *whereof I commanded thee thou shouldest not eat?* and 9. *in the day thou eatest thereof, thou shalt die:* Jesus Christ alone is he that discovers Man to be naked, to see himself undone and miserable, by following his own Will and Wisdom; he alone can set up a Light in the Soul, to shew Man his Folly and Madnes: He alone can set before him Hell, Death, the Curse, Damnation and Destruction. And if Man go about to return in his own Light, or by his own Wisdom, he sets himself but more into Misery and Darknes; and even Publicans and Harlots shall sooner return than these Men, who in their own and others Eyes, are the wisest of Men, the highest, the holiest of the Sons of Men. And these Men, 15. for all they take so much Pains, and are so strict over themselves (as they would be thought to be) and require it of others; yet they are no other but those Pharisees and Hypocrites, which compass Sea and Land, to make if possible **O N E** Proselyte; and when he is made, they make him two-fold more the Child of Hell than before.

Matth.  
21. 31.  
& 23.  
15.

While Adam lived in that State wherein he was created, in the Light of God, and in the Glory of God, in the Wisdom and Life of God, Man was not ashamed, though he was Naked; for the Glory and Light of God was in him, which was his Life, Excellency and Glory; but when he went hence, and followed other Counsel, the whispering Gen. 3. of the subtil Serpent within him, then followed 6. Death, Hell, Misery and Condemnation: Then he sees his Folly and Madnes, in heark'ning to,

and giving way to this false Lyar, who before told him he should better his Condition, and he should be like God himself. And thus seeing and beholding his Nakedness, his Folly and Misery, he being not able to behold it, nor live in the Sight thereof; for he is not able to behold the Wrath of God, and Hell Fire flashing in his Face: Then he bethinks himself of some Covering, some Shelter, some Cloaths to cover his Nakedness; he is not able to behold his own Condition, and he invents a Thousand ways to shelter himself; runs to this Duty, and that Rule, and he will find out something, he will do something to quench the Fire in him, that is kindled by the Breath of the Lord. And is not Man in this more mad, and more vain, and more miserable? For by all these things he doth but add fuel to this Fire; for doth he think, 'till one stronger than himself come ever to be delivered? Alas, thus are all the Sons of Men deluded; but when Christ who is the true Mediator comes, when he sets up his Light in Man, then he convinces him of his Emptiness, of his Weakness, of his Nothingness, and that he cannot arise, nor live, without the loud and mighty Voice of the Son of God quicken him; when this Light and Life comes upon him, then though he be naked in himself, yet he is not ashamed: But he standing in this Condemnation, all Sin, and Darkness and Condemnation vanish before the Glory of these Heavenly Things, and come to nothing, and empty themselves into their own Nothingness, that so the Glory of Jesus Christ may come in the room thereof, who is Truth, and Life, and Fulness, and Perfection, and all things.

But while Man walks by the light of his own Fire, and in the Sparks which he hath kindled, he is Holy, and Good, and Pure, and Excellent, and Great in his own Sight, and High in his own Wisdom; but



but when once he comes to be guided by the Fire and Light of the Tabernacle, then he is a Miserable, Empty, Bare, Beggarly Thing; nothing in him of Wisdom, Power, Glory, Riches, Goodness, a meer naked, empty and simple thing, except he be made Happy in the Light of God, and in the Union with Jesus Christ; wise in the Wisdom of God, and holy in the Holiness of God: Here, says the Apostle, *I permit not a Woman to speak in the Church; here let her head be covered: That is,* 1 Cor. 14. 34. let not Man speak any thing in the Church in the Presence of the Lord, of his Wisdom, of his Goodness, of his upright Walking, but let Christ be all these in the Church: There let all the Weakness and Womanishness of Man come upon him, and let him be covered with Shame in the Presence of this Bridegroom; for 'tis a Shame for a Woman to speak in the Church; let not her shew so much Pride, but let her ask her Husband at home, let him have all the Glory. Let not the Bride speak any thing of her Riches, of her Beauty in the Presence of her Lord; but to see her self rich in his Riches, and glorious in his Glory; and wise in his Wisdom, let her not meddle herein without her Head be covered, so that she sees she has nothing of Glory, nothing Praise worthy, nothing Beautiful in her; but that her Head be perfectly covered with the Righteousness, Riches and Glory of Jesus Christ. All the Men in the World, be they of what Parts, Learning, Strength, or Excellency that can be named, are but WOMEN in this respect, and are to cover their Heads in the Presence of Christ, in the Church of Christ. In thy Temple every one speak of thy Glory, saith David; If a Woman offer to speak in the Church, this is but Weakness, this is but Shame and Confusion of Face. In the CHURCH, what's that think you? Without Question the

Meaning of the Apostle is not to be taken *Literally* of a Material Church; nor 'tis not meant of a Congregation of Men or Women *assembled or congregated* together; (as the wisest of Men take it) for *this* in the Scripture-Sense, is not called A CHURCH; much less in a low and vulgar Acceptation, of a Meeting-place built of Bricks, or Wood, or Stone: But the CHURCH is the Temple of God, the House of God, the Body of Christ, in which the Lord discovers his Riches, Glory, Wisdom, Bounty, and the Treasures of Wisdom and Knowledge, and his everlasting Power and Goodness to the Souls of Believers: And in this Church where the Lord is present, let not Weakness discover its Pride, Insolency or vain Boasting; for this is *the Church*, and this is the Woman that ought not to speak there.

Now this *Fire of the Sanctuary*, is that which discovers all this Weakness, Darkeness, and Blindness in the Soul; when the Light of God appears, then all *Shadows* vanish, then all *Coverings* are removed, and all things in and of Man, appear as they are, to be nothing but Darkeness, Deformity, Delusion, Lyes, Confusion and Misery; and God appears to the Soul to be only Light, Life, Happiness and Perfection; and the Soul is not ashamed to be thus *Naked*, because this makes way that  
 Gen. 2. 25. God may have all the Glory, all the Wisdom, all the Excellency, and Man may come to be nothing but Sin and Emptiness. Thus the Soul comes with the Apostle to *rejoyce* in, and to *glory* in his *Infirmities*, and that the Power and Wisdom of God is  
 2 Cor. 12. 5. made perfect in his Weakness and Folly. As a good Wife, she is not ashamed to be as nothing in the Presence of her Husband, but rejoices that He is esteemed, and that he is made *all in all* to her: So doth the true Spouse of Christ; let her be nothing,



so *He* may be all : For she acknowledges that she is only rich in her Husband's Riches, and wise in his Wisdom, and strong in his Strength ; she sees she lives not by her own Care and Industry, but in <sup>1 Pet. 1. 7.</sup> the Love and Care of her Husband : And thus she glories not in her self, but in her Husband : This is to become *N A K E D*, and yet not ashamed, as <sup>Gen. 2. 25.</sup> was Adam in his Innocency : To have a poor Sinner freely to confess to the Glory of Christ. Time <sup>2 Cor. 10. 5.</sup> was when I was Rich, and had high Imaginations of my self, and I was in my own Esteem able to guide and rule, and direct my self and all my Affairs, and I thought my self in a blessed and secure Condition : But I find now, that was nothing but a Lye, and a Delusion ; but even then, the meer <sup>Mark. 4. 21.</sup> Love and tender Compassion of my Saviour and Redeemer, set up a Candle and Light in my Soul, where <sup>Rom. 7. 24.</sup> by I was discovered to be nothing but A Sink of <sup>Rev. 5. 2.</sup> Sin, A Body of Death, A bottomless Pit of Abominations ; that I was a Fool, and Madness was in my Heart in all I did. And that he alone was Goodness, Mercy, Power, Wisdom, Eternity, Salvation, and All-sufficiency ; this he freely, and with all readiness acknowledgeth, and this he is not ashamed to declare, as those are that would be esteemed Holy Ones, but to tell it to all the World ; though all the wise and holy Men of the World esteem him a Fool and a Mad-man, yet this is his Glory, to take Shame to himself.

But all your Wise and Righteous Men, all their contriving is to hide all their Shame, and they would be thought to be holy Men, and strict Men, and that they walk exactly, and according to the Rule of the Word : And this is their Glory, that others have this esteem of them, they would not for a World be thought as vile and sinful as others : They hate that Jesus Christ should so far

lay them open to the World and themselves:

*Psa. 56.* What, are they to come before the Lord and have  
*8.* no Goodness, no Endeavours, no Watchfulness, no

*Ezek. 8.* Bottles of Prayers to offer, no sweet Incense to of-  
*11.* fer, no Duties; thereby to think well of them-

selves? This would be Death and Destruction,  
 and Desolation to them. When (God knows)

*Psa. 50.* when once he will arise in them, and set their Sins  
*21.* in order, then all their Delusions and Coverings will  
 be removed, and they made naked. Then all their

fine and neat Contrivances to disguise themselves  
 before God and Men, shall be rent and destroyed,

*Job. 9.* when the Lord will arise, and come to Judgment  
*39.* in their Hearts, then all their inward Parts shall  
 be laid open, and what they have done in secret shall

be proclaimed upon the House-top. When ye therefore  
*Matt.* shall see the Abomination of Desolation, spoken of by

*24. 15.* Daniel the Prophet, stand in the Holy Place, (whoso  
*Luke* readeth let him understand) then shall there be in

*8. 17.* those Days great Tribulation in them, and the Moon  
*Matt.* shall not give her light, and the Stars shall fall from

*24. 21.* Heaven, and the Powers of the Heavens shall be shaken.  
*Mark* Then he that is on the house-top, shall not come down

*13. 14.* to take any thing out of his House; he shall not go  
*Luke* down to fetch any of his Riches, or Gold, or Sil-

*21. 35.* ver; none of his fine Utensils for Worship, none of  
 his fine and Workman-like Duties, none of his Strict-

nesses, none of his holy Walkings; he is stript of  
 all, left naked. And how are their Houses left un-

to them desolate, in one Moment? Babylon in  
 them is fallen, is fallen, and she that said in her

*Rev. 18* Heart, I shall sit a Queen, and am no Widow, and  
*2, &c.* shall see no Sorrow; therefore shall her Plagues come  
 upon her in one Day, Death and Mourning, and Ea-

mine, and she shall be utterly burnt with Fire; for  
 strong is the Lord God who judgeth her. Then is the

Hour of Judgment come, and the Lord will arise.

and



and nothing can hinder or stand before him. This will be a miserable Day to these Men, a Day of Blackness and Gloominess, and thick Clouds, the Sun turned into Darkness, and the Moon into Blood. A Deluge of Wrath is now irresistably coming upon them, and the Heavens shall be rolled together as a Scroll, and the Earth shall melt with fervent Heat, and all their Works burnt up. 2 Pet. 3. 10.

Then from hence we may conclude, that at that Day, all Men, even the wisest Men of the World, will be at their Wits-end, to cover and hide themselves from the wrath of the Lamb, and from him that sits on the Throne: Then all those Merchants of Babylon shall lament for her, That their Whore, their Sumpster, with whom they have all their Days committed Fornication, is made desolate, &c. their Trade of Religion is quite overturned; those that made Merchandize of the Word, and Preach'd for Money and for Hire, and to get Bread, or to make themselves great, and to that End got into Forms and Duties, and Fellowships, that Men might have high Thoughts of them; and made long Prayers under pretence, and to grow Rich by devouring Widows Houses: And yet these Things, these Pretences, these Prayers and Duties they heap to themselves, thinking they may please God with them, and these things (as foul and abominable as they be) they think to be a goodly Sacrifice. But when this Day comes that the Lord will arise and plead his own Cause, all these things will stand in no stead; all their Works must be burnt up: Then he will remember how these foolish Men blaspheme his Name, Psal. 74. 22, 23. And if they should bethink themselves wherewithal to come before the Lord, and to offer thousands of Rams, and ten thousand Rivers of Oyl, nay, if they give the Fruit of the Body for the Sin of their Soul, all were to no purpose: Revel. 6. 16. Mic. 3. 11. Mat. 23. 14. Psa. 74. 22. 23. Mic. 6. 7.

For

For the Father, the *Eternal Majesty* of Heaven can be pleased with nothing but that *One Eternal and All-sufficient Sacrifice*, the Blood of his own dear Son: For Men to call themselves Christians and Saints, and for others to esteem them so, is a poor Covering: Now in this Day it will not cover their Nakedness; *The Bed is too short to stretch themselves on it, and the Covering is too narrow, they cannot cover nor wrap themselves in it.* 'Tis not all their Fellowships and Congregations, nor Washings, nor External Eatings, and sitting down with Christ at his Table, nor their Perswasions that they do the Mind of God, and conform exactly to the Rule and Letter of the Word: All things of this Nature is but of Man, and they glory in their own Shame; Thou dishonourest thy Head Christ, to Pray or Prophesie and thy Head not BARE: If thy self be not strip'd Naked, 'tis a Dishonour to Christ, who is the Head of the Church; for all Honour, all Praise, all Wisdom, all Goodness, all Righteousness, is Christ's Crown, and no Creature is to wear that Crown but himself alone. If thou takest these, or any part of these which are due alone to him, thou makest Christ ashamed, he is dishonoured: For there is no Goodness, no Love, no Beauty, no Life, but only in the Son of God: And whatever is in him, is his for the Church; not that they enjoy it in themselves, but in him: All Glory be to him, and all Shame and Confusion upon themselves; and hereby is their Head Magnified.

Christ alone is their Covering, their Righteousness, their Wisdom, their Redemption, their Saviour, their Beauty; they have no Shelter, no biding place but in him: Those that are ashamed thus to acknowledge and Confess him before Men, he will be ashamed to confess them, or own them before his Father. Those that are ashamed to bear this Testimony



testimony of him, and to be Witnesses and Martyrs for him, he will be ashamed of them. He is not ashamed to own thee in thy Blood and Filthiness; and shall we be ashamed to own him, and to ascribe that to him which is his due? But instead of giving Testimony to the Glory of HIS Name, thou studieth and contrivest, which way thou mayest be something, that thou mayest be esteemed, and that Christ may be nothing, that he may be debased; but be assured, In that Day all these things shall be laid open. And God is a jealous God, and will not suffer his Honour to be polluted, nor will give his *Isa. 42.* Glory to another. *8.*

Further, from all this which hath been said, it appears that it is in vain to seek for, or expect any Light to guide any of the Sons of Men anywhere else but from the Tabernacle: 'Tis in vain to follow any other Star, but that which led the Wise Men to Jesus Christ, He that sets up any other Sun of Righteousness to guide him, any other Light, *Mal. 4.* any other Rule to walk by, that thinks he can reach 2. himself, or offer any Sacrifices or Prayers to be accepted with the Father, but his alone, or assumes any Power to command himself in any thing: This Man is no other but a Lyar, a Thief, and a Robber, a Blasphemer, and a Traitor; for he Robs God of his Honour, and denies Jesus Christ to be King, Priest, and Prophet, which is alone his right.

Beloved, happy is that Soul who hath forsaken himself, and all other Lights, and minds only this Light from the Tabernacle, that cannot follow any other Counsel, that knows the Voice of Christ, and the Light and Life of Christ from all other Lights or Lives, and that will not follow the Voice *Job. 10.* of any Stranger: They know the Light and shinnings 5. forth of God from all other Shinnings: These are the

the true Wise-men, the spiritual and true Magicians; if they see any other Star, any other false Meteor, they can distinguish it and follow his Star alone, they have found in Experience where they have followed any other Light or Guide, they stumbled and fell: He knows if he do, he shall be led into the *Land of Darkness*, into a Wilderness of Sorrows and Miseries, where are *Tigers, Leopards* and the *Owles*, and the *Screech-Owles*, the *Jiras* and *Zajims* of the Desert, or *Night-Monsters*, as the Prophet *Isaiah* excellently and elegantly speaks. And again, saith he, *Ye shall kindle a Fire*

*Isa. 34. 11, 14. and walk in the Sparks thereof, but this ye shall receive and 13. at my Hand, ye shall lie down in Sorrow.*

20. Man naturally follows that Light that he hath  
*Ibi. 50. 11.* found out, not regarding the Fire of the Sanctuary, and as with a Stone and a Steel he strikes Fire

*1 Cor. 3, 12.* for himself, and gathers up some combustible Matter, *Wood, Hay* and *Stubble* of his own finding, some things of his own getting together, and here he makes himself a *Light* and a *Fire*, and he thinks by his Wisdom and by his Learning to hammer, beat and

*Rom. 2. 19.* find out the truth of the Scriptures; and he thinks that he can Teach, and he can Counsel, and he is  
*Isa. 55. 4.* a *Leader of the Blind*, which is only Christ's Work and Office; and he can define out *Errors*, and restrain them by his Rules and Directions, when alas poor

*Blind Man*, he never yet found the Darkness of his own Heart, he never yet saw the Errors of his  
*Mat. 15. 14.* own Heart; are not these then *Blind Leaders of the Blind*, (as our Saviour saith) and both must needs fall into the Ditch?

This is the very same thing which *Nadab* and *Abihu* did, to offer *strange Fire* of their own before the Lord; when thou bringest all thy Duties, all thy Parts, all thy Endeavours, and though thou offerest them (as pretended) on the true Alter Je-  
sus

*Levit. 10. 1.*



sus Christ, yet if offered by *thy self*, thou art that  
*Nadab and Abihu* there described: And the Fire of  
 the Lord will break forth to thy utter Ruine and  
 Destruction; for never any thing ever pleased the  
 Father, but that one *alone* and *Eternal Sacrifice*  
 which is continually offered *only* by himself: He  
 abhors that any of thy Duties, any of thy Men-  
 struous Rags should be joined in with his most Per-  
 fect, yea only Righteousness: This Garment of *Levit.*  
*Linsy-woolsey* his People may not wear. All things *64. 6.*  
 that are done in this World, proceed but from *Deut.*  
 Two Principles; there is not *one* Action of any *22. 11.*  
 of the Sons of Men, but proceeds either from the  
 Power or Wisdom of Man, or from Jesus Christ;  
 if from Man *as Man*, it's loathsome, stinking abo-  
 minable, though *never so refined*; though they be-  
 stow never so much Labour, Industry, Learning,  
 all their Wits and Parts, to put upon it the neatest *Jam. 3.*  
 Cut, and the finest Dress, they are all but *earthly,* *15.*  
*sensual and devilish*, which must to Hell, and the *Nab. 1.*  
*Earth with all the Works thereof shall be burnt up for* *5. & 2*  
*ever.* *Pet. 3.*  
*10.*

Every Sacrifice that is offered in the World,  
 must be *kindled with Fire from Heaven*, by the Fire  
 of the *Sanctuary*, and offered on this Altar, which  
 alone is Jesus Christ, and that alone perfect High  
 Priest: Else 'tis kindled by *this strange Fire*, which  
 is no other but *devouring Fire*: Either 'tis of the  
*Earth, Earthly*; or else 'tis of the *Lord from Heaven*:  
 If it be from Heaven, it shall be *raised up to Hea-* *1 Cor.*  
*ven: It is sown in weakness, but 'tis raised up in Power:* *15. 47.*  
 If it be from Man, 'tis from the *Bottomless Pit*, it  
 is from Sin and Weakness, and thither it must re-  
 turn; and in this State and Condition are all the  
 Actions of the World, even all the Actions, In-  
 ventions, Forms, Industries of Men; and they all  
 tend to Crucifie the *Lord of Life and Power*, that  
 so

Job. 18. 40. so Man and his Doings, his Contrivances, his Idols may stand and be adored: All the Sons of Men cry out for a Barabbas, that so the Wisdom of the Flesh, and the Power of Man may be established, and that that Everlasting, Righteous Son of God, which would be working, living, reigning in Man, may be crucified and utterly destroyed: This they may do, and do do, and yet may talk much of an Outward and External Christ, which once died at Jerusalem, and pretend much Love to him. Never any of the Sons of Men ever received that true Christ we speak of, (though much cryed up  
 Ch. 1. 12. in the World) for never any received him, but to them he gave Power to become the Sons of God: Never any received him, nor followed him, but he denied  
 Luke 14. 7. himself, and took up his Cross; which never any Man did that is not emptied of himself, made nothing in his own Sight, that is not stript of all his Power, Wisdom, Parts, Righteousness, and whatever Man (as Man) adores. All true Saints are brought to see this in Experience; they see all the World seeking themselves, following after the Gods that they have made, and crying up their Diana: They  
 Matt. 27. 21. see all the whole Earth always and continually crying out, Not this Man, but Barabbas; and they know them to be all Thieves and Robbers.

But these only come to the Light, and walk in  
 Job. 10. 2. the Light: And the Light of Christ in them hath discovered, that in Man is nothing but Sin, and Darkness, and Misery, and Condemnation. This they really see, both within themselves, and without themselves, that he that would be exalted, is in them brought low, and he that humbleth himself is exalted: Christ in them, and to them is All in All: And this is their Glory, this is their Kingdom, this is their Pearl, for which they have sold all, this is their Heaven. Then they come to see  
 Luke 14. 11. as



as the Truth is, that they have no Power, Wisdom, Excellency, nothing at all but what is to be condemned; and that all their Works which are accepted are wrought in God: That Jesus is their Wisdom, Righteousness, Justification, Sanctification, and Redemption; they come to this Light, and they walk in this Light; they continually see, that Jesus Christ hath all Power and Wisdom in himself; He hath not given any Part of his Excellencies out of himself, but whatever is wrought in them, is wrought by Him: They dare not say, I must do, and I must act, and I must pray that I may be accepted, nor think as others do; i must perform the Conditions on my part to do, and then I shall be accepted.

Matt. 13. 46.

Job. 3.

21.

1 Cor.

1. 30.

All Doctrine of this Nature, is no other but crucifying the Son of God afresh, and putting him to open Shame, and walking in Darkness: Those that preach this, are those grievous Wolves which Paul speaks of, Acts 20. 29, 30. I know that after my Departure, shall grievous Wolves enter in among you, not sparing the Flock; also of your own selves shall Men arise speaking perverse things, to draw Disciples after them. Of your own selves, that is, Men that hold forth the same Doctrine, and preach Jesus Christ too, and hold him forth for a Saviour, yet under that Pretence, crucifie him, and make him as no Christ, and his Cross of no Effect: But those that are in the Light, they come to the Light, and follow this Light, live in this Light, that their Deeds may be made manifest, whether wrought in God, or no; then he sees this is the true Wisdom from above, which is pure, peaceable, easie to be intreated, full of good Works; 'tis not high, and stern, and subtil, and ridged, to keep at distance from all but whom they like; but they are easie to be intreated, meek, ready to do good unto all; they see no such

Heb. 6.

6.

Acts

20. 29.

Job. 3.

13.

Jam. 3.

17.

Excel-

*Excellency in Houses, Inheritances, Money, Honour, Praise*, but for the Love of Christ, they are not dear to them; they know, if they have these, they are not given to make them *Great, or High, or Praised* among the Sons of Men; but that by *them*, Christ in them may make himself *Great*, that they may be of *another Spirit* than any other *natural Man* in the World, shewing forth the *Vertues* of him that hath called them from *Darkness to Light*, from the *Power of Satan* unto *God*.

*Isa. 6.* Then is their *Tongue Touched with a Coal from the Altar*, and they must declare *Jesus Christ*, to make him alone *Glorious, Powerful, Wise, Mighty, Eternal, &c.* And then, it is no longer they

*Mark 13. 11.* that speak, but the *Spirit of their Father* that is within them. My beloved Brethren, if Men were but come to the *Sight of this Light*, and were able to stand in it, and walk in it, they would not go forth (as they do) in their own Name, and in their own *Wisdom and Power*, having furnished themselves by their *Study*, and by their *Books*, and by their *borrowed Matter*; but all this is because they have no *Light in them*: How many *Speakers* be there now in the World, and with what *Confidence* do

*Pro. 8.* they come unto you? when this *Spirit from on high* never came upon them, they never yet waited at *Wisdom's Gate*, never yet stayed at *Jerusalem* for the *Promise of the Father*, but run before they are sent, and they of themselves have found a *Way* to be furnished; they can go to the *Univerfity*, and there lay the *Foundation*, and they can have the *laying on of the Hands of the Presbytery*, and then they can study *Authors*, and they have *Wisdom, Parts and Eloquence* of their own; and thus they

*2 Cor. 3. 6.* come furnished, and are (as they think) able *Ministers of the Gospel*: Alas, poor Souls, Christ calls these no other but *Thieves and Robbers*, which come

not



not in at the Door, they come not in by him, but Climb up some other way. These have not made Christ the Door, and the Way; for did they but live in the true Light, they durst not do thus; they durst not speak 'till he had opened the Door, they durst not walk 'till the Fire of the Sanctuary guided them, 'till this Cloud of Ignorance, not knowing themselves, nor the Work of Christ, were taken up, else they sit still.

And I say, there would not be so many Speakers as there be, they would not covet so much to be some Body, that they may be taken notice of, to be Wise, to be Learned, to be Holy, to be Sober, to be endowed with the Gifts of Christ, as they would be thought to be. All this is but putting new Wine into old Bottles, and both are Luk. 5. lost. But if this Light of God, this Spirit from on 37. high, this Fire of the Sanctuary were upon them, then this new Wine would be put into new Bottles, and both preserv'd. Oh, my Brethren! it woes my very Heart to see how confident and bold Men are in their own Light; and he that will say to the contrary, but that 'tis the Light of God, he must be a Deceiver, and he must be a Schismatick, a Familist, any thing, yea the most odious of all Men. Oh that these Men did but know from whence they speak! Oh that they did but know whether they were Moseses or Magicians; whether sent from God, or the Devil; whether from Christ, or Antichrist, who indeed sit in the Temple of Christ, as if sent from Christ! Nay, let me tell you, they come with such Deceivableness of Unrighteousness, with such Signs and lying Wonders, that they 2 Thess. 2.9, 10. are able to deceive the very Elect of God, if it were possible: But the Truth is, 'tis only they can discover them, 'tis only the Spirit of Christ that can lay

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lay them open; only *He* that hath the *true Light* can discover these *hidden Deeds of Darkness*.

He that hath this *true Light*, and this *true Spirit*, he sees he is nothing, nor cannot step one Step in this Work, except the Lord go with him; not only in *Words* to say this, that's nothing, but *really* from the *Light of God* to know this. Then he durst not go forth to speak of the Things of God, but in Trembling and Fear: *Nature*, it thinks it self *always ready*, it's never *unfurnished*; call him when ye will, he can *preach*, he can *pray*, he can fit you for *Mourning*, for *Rejoycing*, he is furnished for all *Occasions*, he can *manage* and *order* all his *Affairs*, and govern the *very Church of Christ* by his *Wisdom* and *Learning*, and he is *never to seek*, but is *always ready*, as Christ saith: These Men are become *Masters of their Religion*; it is true, for *Religion* was never yet *Master* over them. But, Beloved, 'tis not *this* with the *Saints of God*, nor with the *Ministers of Christ*, but they see Christ the sole *Master*, and the sole *Orderer of the Church*, and they dare not *awake* their *Beloved* until he please; they know none other can furnish them, nor *Commission*, nor *Command* them to go forth, but only *Him*; they know there is no other *Master*, no other *Father*, no other *Teacher* but Christ alone: They cannot think it enough that they have *University Learning*, that they have the most *ORTHODOX Authors*, (as they call them) and sometimes most *Excellent DIVINES*, but most *blasphemously* to rob Christ of his *Honour*; for there can be no *Divine* but Christ, no *Teacher* but Christ, no *Doctor* but Christ: They know they must have the *inward Teaching*, before they can open their *Mouths*; the *Coal from the Altar* to touch their *Lips*,

Job. 7.5

Cant.  
2. 7.Mat. 23  
9, 10.

ver. 7, 8

Isa. 6.6



*The Cloud is taken off the Tabernacle.*

35

*Lips, or else they dare not speak. They know the Spirit of their Father is an Almighty, Eternal, Free Spirit, like the Wind which bloweth whether it listeth; Man neither knoweth whence it cometh, nor when. Sometimes the Cloud is removed, when He pleaseth; and then they may, yea must go forth, then they may journey; but when the Day is cloudy and dark, and the Spirit of the Lord doth not speak in them, then they must be content to sit still, 'till the Day that the Lord himself takes up the Cloud: Man can never remove it, no not one Hour nor Minute sooner, but when the Spirit listeth. But in the Day of Light, then they may go forward; nay, then they shall go forth with Power; then they shall not speak as the Scribes and Pharisees, but with Authority: Then they shall not regard the Honour of Men, nor glory in those things that the foolish and vain Heart of Man doth: As because they are sent forth by the Presbytery, and they have Gifts, &c. and they can speak and declare themselves, and that they stand up in a Pulpit, or High-place above all their Brethren, and they are in high Esteem, and the like.*

*Job. 3.*  
*Mat. 7. 29.*

*All these things are banished in that Soul, when the Lord sends forth a Messenger. Far be it from me, to think that I have Wisdom, or Learning, or Knowledge more than the meanest Saint among you; what am I? what is Paul? what is Apollo? but Ministers, and your Servants, and the Servants of Christ, by whom ye believed. For me to think because I stand in this High-place, therefore I am ever the better, or have the more Honour, or more esteemed, God forbid; for I am nothing if Christ speak not out by me, any, yea, every Experience of the Truth: Therefore look*

No journeying for ISRAEL, 'till

only at him; For what come ye out into the Wilderness to see; a Reed shaken with the Wind? Oh look, look not at the weak Instrument, but behold the Wisdom, the Power, the Majesty, the Authority of the Almighty! Rather than I should hide him, let me be as I am, nothing, a vain and light shaken Reed, and I confess a Hill, or a Mountain in a Wilderness, or a Stool were more fit for me, or for any Man. Oh let no Woman be heard in the Church, but only the Voice of Christ; there every one speaks of and seeks his Glory, even the Glory of him that sent him, and that same is true, and there is no Unrighteousness in him. Let Him encrease, but let Man, and all the womanly Weakness in Man, decrease, and whatever is of Man; whenever he would have Glory, or be any thing, let him be confounded, and the Pit shut her Mouth upon him. For 'tis not only unseemly, but a Shame for The Woman to speak in the Church.

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THE

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THE  
CLOUD  
Taken off the  
TABERNACLE, &c.

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SERMON II.

Preached at *Alhallows Lombard-Street.*

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Exodus 40. 36, &c.

*And when the Cloud was taken up from over the Tabernacle, the Children of Israel went onwards in all their Journies. But if the Cloud was not taken up, then they journied not until the Day that it was taken up.*

**W**E have Beloved, according as God was pleased (in Mercy) to be present with us, spoken concerning the meaning of these Words; wherein we have manifested, that the Holy Ghost holds out *higher*, and deeper, and more *mysterious* things, than is conceived of by the meer *History* and *Letter*; and we have shewed and held forth the same *Exposition* that the Author

to the *Hebrews* hath given of them; That these things were but the *Patterns of Heavenly things*, and this Tabernacle built by *Moses*, was but a Shadow, Similitude and Type of the true Tabernacle which God did pitch, and not Man; and from thence we have shewed, that the Tabernacle in the *Mystery* is the Riches of that *Glory, Life, Mercy* and *Immortality*, which God makes out to the Sons of Men: and that *Jesus Christ* is that *Spiritual Moses*, that *Spiritual High Priest*, who hath once entred into this *Holy Place*, even once for all: And that the *Light* in this Tabernacle, which is as a Fire by Night, is that *Light and Fire* only that guides and directs the Souls of Saints in all their journeying through the *desolate Wilderness* of their own dark and blind Hearts, and that this Tabernacle is covered with a Cloud, that the Eyes of Men, nay, nor of Saints cannot see or behold it, 'till God himself withdraws and removes it. And the Souls of Saints are not to go on, but to abide in their Tents 'till the Lord remove this Cloud; as we may see expressly and fully commanded in *Deut. 9. from ver. 16. to the end.* And we have shewed, that in the Day when he doth not remove it, they are to sit still 'till the Day and Time he pleaseth to remove it; and even then, in the Night, in the Dark, when all other things are become Darknes, then this Fire, this Light is a Lanthorn to them in all their Journeys or Ways wherein they shall go, and whither they shall be led. For in this Case, and under this Dispensation they are not to walk or work, but Their Strength is to sit still: But I know these things greatly offend some, who are wise and strong in themselves: Yet, saith the Lord, ver. 8. Write it before them in a Table, and note it in a Book, that it may be for the time to come, for ever and ever.

First,



First, We have shewed that the *Divine Fire* of this *Tabernacle*, is that only which guides and directs the Souls of Men in their way towards the *Spiritual* and *Heavenly Canaan*; we have shewed thereupon the Happiness of the Soul that follows and keeps with this *Tabernacle*, that always sees and beholds this *Fire of the Altar*, that knows the *Fire that cometh down from Heaven*, that burns up all things but it self, but that remains and abides for Ever. And this is the Soul that is not a Stranger unto the Lord, and the Lord is his Guide: Oh! Happy is the Soul that knows this, waits upon it, is only led, counselled and conducted by it: We have likewise spoken of the Misery of all Men, In offering strange Fire upon the Lord's Altar, in seeking for another Star, but not the Star of Jacob, but following the Tabernacle of Molech, and the Star of their God Rempham, and thinking to go on in the Light thereof; and shewing the Misery of those Men who are kindling Fires of their own, and compassing themselves with their own Sparks, and thinking to go on and walk in the Light thereof, yet this they shall have of the hand of the Lord, to lie down in Woe and everlasting Sorrow.

Levit.

10. 1,

&amp;c.

Amos 5

26.

Acs 7.

43.

Isa. 50.

11.

The next thing we shall observe, is, concerning the Cloud that is over or upon the Tabernacle. Wherein in the first place, this is apparent, that the Tabernacle, that contains all the Mysteries of Life and Mercy, all the Glory of Life and Eternal Salvation: But this Tabernacle hath a Cloud upon it, that it cannot be seen 'till the Cloud be taken away and removed, which all the Power of Man can never remove.

And secondly, that the Remover and Taker away of this Cloud, is God, and not Man; that God, I say, is he alone that drags and takes up

the Cloud from the *Tabernacle*; and again lets it descend upon the *Tabernacle* when it pleaseth him: 'Tis the Lord that draws away the Vail, and Man with all his Wisdom, Learning, Industry, &c. cannot pull it off of himself; 'tis the Lord alone that opens the Eyes of the Blind, and not the Holiest Man can do any thing in this Work of himself: 'Tis the Lord that Circumciseth the Heart, 'tis the Lord who Baptizeth the Spirits of Men with the true Baptism; and all by one Spirit into one Body, whether they be Jews or Gentiles: And I have shewed that one Man cannot Baptize another, as they undertake to do in an Ape-like Imitation of the thing; for it is the Lord's Work only, he alone can remove the Cloud from off the *Tabernacle*, and give the true Baptism; otherwise it abides and must remain thereupon, and the *Soul* is not Washed, nor Baptized.

Thirdly, take notice, that no Man naturally walks by a true Guide; and he that (when the Cloud is upon the *Tabernacle*) offers to journey or move towards the *Heavenly Canaan*, I say, when he offers or attempts any thing in the way of God and Christ, he acts but *blindly* and *presumptuously*, and he cannot chuse but stumble and fall; for, when the Cloud is not taken off the *Tabernacle* by the hand of the Lord, then he ought to sit in his Tent, and abide in his Habitation, 'till the Lord remove the Cloud; and then is the Time of his Travel, and Day of his Journey, and not before.

First then it is clear, that by the *Tabernacle* is meant, the *Mysteries* of the *Tabernacle*; for, whether it be the *Pot of Manna*, the *Censors*, or *Rod of Aaron*, and the rest; all these be the *Mysteries* of Christ, and all these have a *Cloud* upon them;



them, so that none can see them, or discern them, or behold the Glory that is in them, 'till the Cloud be taken away and removed.

In the beginning God made the Heavens and the Earth, and the Earth was without form, and void, <sup>Gen. 1. 1, 2.</sup> and darkness was upon the face of the Deep, 'till God commanded the Darkness to withdraw, and said, *Let there be Light.* So 'till God make a Separation between Light and Darkness, otherwise there is a Darkness on the whole Depth; the Depth of HUMANITY or Creaturely Nature, there was and is a Darkness on it all, 'till the Lord said, *Let there be Light,* and there is Light: There is a Darkness on all Flesh, 'till the Spirit of the Lord blows upon it, and saith, *Come thou Spirit of the four winds, O breath, and breathe upon these slain and dry Bones, that they may Live.* <sup>Ezek. 37. 9.</sup> When the Spirit of the Lord that blows every way, and where it listeth, comes and blows on these dry Bones, and they hear the Word of the Lord, then they are moved, and Sinews and Nerves and Flesh come upon them, and then they are joined together, and Breath enters into them that they may Live; so that Darkness is upon the Deep, and the Cloud is over the Tabernacle; none can remove it, take it up, or disperse it, but the Lord alone. When the Lord takes away the Cloud from the Tabernacle, then the Tabernacle and the MYSTERIES thereof appears; otherwise they are hid, and no Mortal Eye, nor the sharpest Understanding, nor the greatest Scholar, nor by the use of all External Ordinances, are they able to discern them.

Secondly, when this Cloud is removed, then is the time for the Souls of Saints to act and walk; when the Cloud is upon the Tabernacle, then they should sit still; and therefore saith James, *We ought not*

Jam. 4. *not* (speaking of the Saints) to determine *this* or  
 13, &c. *that*, we will go *this* way or *that*, threatening a  
 Woe to them that say, *To morrow we will go to such  
 a City or place, and remain there a Year, and there we  
 will Buy and Sell, and get Gain*: But we must from  
 our Souls say, *if the Lord will*; when we once  
 come under the Tuition and Tuterage of the Son  
 of God, and come to be of the Congregation of Is-  
 rael, then we go not *when we list, or would*; but  
 we are to attend the Lord's hand in removing the  
 Cloud from the Tabernacle; and if he remove it  
 not *to day*, we are to stay 'till the *next day*; and  
 whensoever he removes it, then is the Day of  
 our Journey and going onwards. Therefore the  
 Apostle tells us of a Counciller and Leader they  
 had; and I know also, the World tells of a Guide  
 and Rule; but it is a Rule which they themselves  
 know not, nor understand when it is crooked,  
 and when 'tis straight; but the Apostle tells us  
 Rom. 8. of another Ruler and Teacher, *As many as are*  
 14. *Christ's, are led by the Spirit of Christ*. And in the  
 Acts it is said, the Apostles would have gone  
 16. 7. into Bithynia. *After they were come to Missia, they  
 assayed to go into Bithynia, but the Spirit suffered them  
 not*; for they found Trouble and Opposition;  
 there was the Lord leading of them, and guiding  
 of them, otherwise they did not set a foot for-  
 ward, their Eye was still upon the Lord: So 'till  
 the Cloud be removed from over the Tabernacle, the  
 Soul will find nothing but Trouble and Distracti-  
 on if it go onward, and the Lord hath not disco-  
 vered the Light of the Tabernacle, and himself  
 go before it.

Then in the first place this discovers to us,  
 that there are usually two things in the way of  
 Christ, which oftentimes in the World are mista-  
 ken,



ken, and taken one for another ; there are, I say, the *Heavenly things* themselves, and there are the *Patterns* of them ; now the Pattern is not set forth for it self, but in *Reference* and *Relation* unto the Thing of which it is a Pattern : And a *Copy* or *Exemplar*, it is not for it self, but in relation to what we should act, imitate, or do by it : So there are the *Heavenly things* themselves, and the *Patterns*, or *Types*, or *Similitudes* of them. Take special notice of these two things : Now we shall find it apparent, if we consider it, that the World hath always been *quick-eyed* to see the one, but not at all to discern the other. The World, and especially the great Professors of Religion, have been *quick-sighted*, to discern the *Form*, *Pattern*, and *Similitude* of *Heavenly things*, and there they have been *satisfied*. But, I say, to *find*, *feel* and *enjoy*, and to *live in the Heavenly things* themselves ; this is that *Mystery* that hath been hid from *Ages* and *Generations* ; your time, that is, the time of the *Flesh*, is *always* ; but *My time*, that is, the time of *Christ* is *not always* (as to *Man*) though *always* (as to *God*) I say, the World in all *Ages* could never be found, to be without living upon and in the *Patterns*, *Forms* and *Shapes* of *Heavenly things*, according as they fancied ; but to find the *Sons* of *Men* living *in, under* and *by* the *Power* of *Heavenly things* themselves, that is the *Mystery* that hath, I say, been hid from *Ages* and *Generations*, as *Paul* saith. We all find the *Jews* in the time of *Moses*, they all lived under the *Law* in that *Form* ; they all saw the *outward Form* of the *Tabernacle*, and had a reverent esteem of that, and there rested : And so, how many are there now who rest on the *outward Forms* of *Washing* and *Dippings* ? And these I take to be the *Familists*, the *World*

Heb. 9.  
23.  
Col. 1.  
26.  
1 Job.  
7. 6.

World so much hates and talks of, for they are all of this Family and Society; and herein lies (so far as I can see) their *Church-membership* which they so much *Idolize*. And for all this, how few are there of them that are of the *inward Assembly* of the Saints, that *are come to the general Assembly of the Church of the first-born which are written in Heaven*; they are come and are brought but only to the *Mount that may not be touched, and that burneth with Fire, and unto Blackness, and Darknes, and Tempest*. How many of them, I say, are there that are brought to *Forms, Fellowships and Washings*, which as they are used, produce nothing but *Blackness, and Darknes, and Fire, and Tempest*? (not into the *Unity of that one Spirit*) But only to be baptized with *Moses* in the Cloud, and in the Sea; for with many of them, saith the Apostle, *God was not well pleased, whose Carcasses fell in the Wilderness*: And the Text saith, *They entred not into his Rest, but were overthrown in the Wilderness, because of Unbelief*. Now we shall find no Age in the World, where the People have wanted their *Forms of things in one kind or other*; but ye shall hardly find any Age wherein People have lived under, and upon the *Heavenly things themselves*. How many Patterns and Similitudes have the *Papists* in their Church? The *Pope* himself, in Imitation of Christ, can wash the Feet of Twelve Pilgrims once in the Year: And fares it any better with those that call themselves Members of other Churches, to be only *Apostles* in Imitation? Some have one Pattern, some another; one thinks he hath the true Baptism, because he hath the Similitude and Pattern of Spiritual Baptism, which was then by some used by way of dipping in Water; another hath the Pattern and Similitude



tude of Eating Christ's Body, and Drinking his Blood, in their breaking of Bread, which was but the Type of the *Heavenly Bread* that was the Body of Christ. But Christ saith, except a Man *eat his flesh, and drink his blood, he hath no life in him.* How many Churches partake of the Patterns and Shadows, and whatever they say, they conclude from thence they are the Church of God; because, say they, we have the right use of the Sacraments, which is a Sign of a true Church, because they have the Patterns, Types and Shadows; observing only outward Rules, Forms, and carnal Ordinances, which all perish with the using; wherefore, *if ye be dead with Christ from the Rudiments of the World, why as though living in the World, are ye subject to Ordinances?* Yet Impudently, and Blasphemously will they dare to say, They are not Church of Man, but of God; when they know not the Mystery, nor live according to the Power of the *Heavenly things* themselves; and therefore herein that Scripture comes to be fulfilled, *That Men shall have a Form of Godliness, but deny the Power of it;* for the one may be where the other is not: And the Apostle tells us, *That he is not a Jew that is one outwardly: but he is a Jew that is one inwardly, whose Circumcision is of the Heart and Spirit, whose Praise is not of Men but of God.*

So from hence it is clear, many Churches, and many Hundred Thousands of Souls may have an exact Pattern, and yet want the *Heavenly things* themselves; they may have the Pattern, as the Jews had, that were sanctified and washed only with the Blood of Bulls and Goats; but to have the *Heavenly things* themselves, viz. The Lord Jesus Christ, the Lord of Life, and to have the *Purifications and Sanctifications* that are only by His Blood

*Blood*, this they are *Strangers* to. This is the *Spiritual* and living *Fire*; and where ever it is in the *Soul* of *Man*, it cannot but break forth to the destroying of all things of *Man* and *Flesh*, magnifying and exalting all things of the *Spirit* of *God*.

So that hence it is clear, that it would be the *Wisdom* of the *Sons* of *Men*, to see whether they have the *heavenly things* themselves, and not the *Patterns*. For, saith the *Apostle*, when that which is perfect is come, then that that is imperfect shall be

1 Cor. done away: And again the same *Apostle*, When I

13. 11. was a *Child* I did as a *Child*, I spake as a *Child*, I understood as a *Child*; but when I came to be a *Man*, I

2 Cor. put away childish things: And henceforth (saith he)

5. 16. know we *Christ* after the *Flesh* no more. Alas, the

*Apostle* had, (as well as other *Men*) known *Christ*

by the way of the *Flesh*, and in outward *Conformity*

and *Observations*, and in a low carnal *Apprehension* of him; but when *Christ* was come into him

in the *Spirit*, then ALL THINGS were be-

Revel. come new: Then he would not have a *Christian* to

21. 5. be judged in respect of a *Holy-day*, *New-Moons*, or

of keeping *Sabbath-days*, and the like, which are

Col. 2. but *Shadows* of things to come, for the *Body* is *Christ*.

26. 17. But there was a time when they were under the

1 Cor. Type of breaking of *Bread*, which was only to shew

11. 29. the *Lord's Death* 'till he came; but when *Christ* was

come, then he rebukes the *Corinthians* for using that

*Ceremony* of breaking *Bread*, and said, They did

not discern the *Lord's Body*. For eating his *Body*,

and drinking his *Blood*, was a thing of a far

higher *Nature*.

And from hence will follow the great *Misery* of

the *Sons* of *Men*, seeking *Rest* and *Life* in the

*Patterns* and *Types*, and not in *Heavenly Things*

themselves: For if a *Man* have the exactest *Pat-*

terns



terns or Pictures (of any Meat) that ever could be drawn in the World, or of Wine, and Drink; would either of these feed or refresh him when he was hungry; or satisfie him when he was thirsty? You will say they could not: And how then can the Patterns of Heavenly things feed any more than they? So also it is the true Manna that feeds the Soul, it is not that Manna that fell in the Wilderness; Your Fathers they eat of it, and are dead, saith our Saviour: No, it is the Spiritual Manna, where-  
Job. 6.  
49, 50.  
of if a Man eat he shall live for ever. Then it must needs be a Deceit of the Devil, and a woful and sad Delusion on the Spirits of Men; and yet notwithstanding this is that great Delusion, wherewith Satan is gone forth to feed Men, as the Prodigal was, with the Husks and Shells of Divine Things. He desired the Husks, and no Man gave unto him; but when the Poor Man had wasted that Portion he had from his Father, when that Divine Portion was gone, and he had wasted it among Whores and Harlots, that is, after his own Inventions, thinking they should nourish him, he saith, He could eat Husks, but he found they would not satisfie; ay, he should starve for Hunger: Yet many thousands think, and accordingly do, could I go into such a Church-Fellowship, and walk as they walk, I should be as well as they; and yet for all that, there is no Man can give unto them; and had he them to the utmost, alas, they would not satisfie and fill him: But he cannot have that others have; he would have their Holiness, and be able to pray, hear and speak, and have as much Freedom and Power against Sin, and the like, but it is not given unto him; but if he have all these external Things, yet alas, they are but Husks, and cannot satisfie: So that then there is  
a plain

*Luke*  
 15. 18. a plain and absolute Necessity falls on him, and he sees there is no way but to go home to his Father, else he starves and dies: And now he sees his own Weakness and Poverty, then he begins to come to himself, and saith, *I will return to my Father.* So when the Soul is brought into this Condition, then it sees that it is not *he* that hath brought things into any good Frame by his good Husbandry, or by a providential Care: Now nothing will serve his turn, no, I must to my Father, and *I will go to my Father.* This shews the Misery of the Spirits of those Men that would fain feed upon Husks. And from hence it comes to pass that they run here, and run there, from one to another, even as a poor Creature when it is thirsty and dry, and sees many Wells or Vessels, thinking there is Water: He runs to one to see if there be any, and then to another, but they are all empty. So alas, a poor hungry Soul, here it picks, and there it feeds, and as long as it can find a Crumb, it will never go to God; it had rather go to any MOUNTEBANK, than come to Jesus Christ the true Physician. One Day it will be of this Church, another Day of the other Membership, to see if these things will feed them. But they whom God intends to bring home find no Satisfaction herein, but are ready to starve; and the true Reason is, because they live by the Patterns, Pictures, and Resemblances of Food.

*Object.* I know thou wilt object, Though we are to live by the Heavenly things themselves, yet we are to make use of Patterns.

*Answ.* *Answ.* I confess carnal Reason will say so, tho' to me it is not so, else these Scriptures must be a Lye; For, saith he, when that which is perfect is come, then that that is imperfect shall be done away.

*1 Cor.*  
 13. 10.

And



And when the Apostle saith, *Stand fast in that Liberty wherein Christ hath made you free, and be not entangled again with the Yoke of Bondage; and bids them, they should not turn again to the beggarly Rudiments of the World.* And again saith, *The Shadows and Patterns of heavenly Things consisted in Washing and Rudiments, and was never able to make the doers thereof, and comers thereunto perfect.* Admit, I say, *that breaking of Bread, as it is in the External Use of it, and admit that using of Water-Baptism were used by Christ, which is hard to prove, they were never, nor could be any thing else but the Pattern of the Heavenly things, and of the Spiritual Baptism; else that Text also tells us a Lye, that saith, There was never any but one Baptism, which is that of the Spirit.* Gal. 5. 1. Heb. 9. 9.

Now the Letter tells us of Divers, as the Baptism of the Children of Israel in the Red Sea, and of the Baptism of John, and the Baptism whereby an Unbeliever was baptized: And yet the Text saith, there was but one Baptism; for, *these are but the Shadows of the spiritual Baptism, and when that that is perfect is come, then that which is imperfect is done away.* If thou didst really find thus, thou wouldest not then need to make so much of outward Washing, and breaking of Bread: For, *to the Pure all things are pure, but to the Unclean all things are unclean; and to the Impure all things are impure, and even their very Hearts and Consciences are defiled.* Eph. 4. 1. Cor. 13. 10.

And from hence this shews that thy Soul must needs be wavering and unstable, like the Waves of the Sea, and still casting up Mire and Dirt, while thou seekest any Refreshment in the Patterns themselves, whatsoever Pattern thou canst imitate, or build upon, that is made by Hands; and be

Acts 7. *He dwells not in Temples made with Hands, nei-*  
 18. and *ther is he worshipped with Mens Hands, as though he*  
 Ch. 17. *needed any thing; seeing he gives Breath, and Life,*  
 24, 25. *and Being, and Motion unto all. Whatever Taber-*  
 Mark *nacle or Temple Man builds, they are but like*  
 13. 2. *Man, they are fading and perishing, and there shall*  
 Heb. 2. *not one Stone of them be left upon another; but when*  
 23. *the Soul comes to the true Assembly of the Saints,*  
*to Spirits of just Men made perfect, to the Spirit-*  
*ual Manna, and to the Heavenly Jerusalem, to the*  
*true Tabernacle Jesus Christ, and eats that Manna*  
*that doth not perish, but is Meat indeed, and Life*  
*indeed, then 'tis filled and satisfied, and never*  
*before.*

So that while the Soul is seeking after a *Life*,  
 and to get *Food* in the Pattern, and Shadow, and  
 Form of Heavenly Things, it is sure to find *no-*  
*thing* but Emptiness. Bitterness and Vanity; he  
 shall be like the Hungry Man *Isaiah* speaks of, who  
*dreams and thinks he eats, and when he awakes finds*  
*nothing*: So the Carnal Men, they are praying,  
 and reading, and keeping themselves strict to  
*outward Rules*, and when they have done, they  
 think they find Comfort and Refreshment by  
 them; and they *break Bread*, and they are speak-  
 ing one to another, and think they have Conso-  
 lation by it; but, alas, *this Food* will all fail;  
 thou thinkest thou hast eaten Christ, when thou  
 hast *used these*; but when the Wrath of God falls  
 upon thy Soul, and thou art summoned to Judg-  
 ment, thou wilt find there was no Meat to feed  
 thee in these things: thou callest *Ordinances*, nor  
 there is no Water in these Vessels to quench thy  
 parched Soul; for though God of his good Plea-  
 sure gave Patterns of Heavenly Things, yet they  
 were



were not those Heavenly things *themselves*, but are only the Type and Shadow of that Divine Heavenly Tabernacle, which God did pitch, and not Man.

And hence it apparently appears, that the Power, Life, and the-Meat and Drink of a Child of God, is only and alone Jesus Christ; for he never eats and drinks, nor moves out of God; for he eats and drinks, and doth all *in God*: And thus he is come to that which is perfect, to the Fountain of all Fulness, to the Mount that cannot be shaken; now he is gone over and passed by all the Similitudes, and Shadows and Patterns, and is come to that Living Fountain of the Water of Life it self, of which, whosoever drinks, shall live for ever, and it shall be in him a Well of Water, springing up to Eternal Life.

Then this further discovers to us, that the Tabernacle of God is a *hidden* thing, that the Mysteries of God in Christ are covered so, that the Saints themselves cannot see them, except they be given unto them from above; then much more the natural Man perceives not the things of God, which are spiritually discerned, and which none of the Men nor Princes of this World knew; for had they known him, they would not have crucified the Lord of Life; and when the World by Wisdom knew not God, it pleased the Lord by the Foolishness of Preaching to save those that believe. So that I say, it is even now too true, according as we have a Proverb, and receiv'd as a Maxim, but from whence it arose I am not certain, that the place of PARADISE doth not now appear in the Earth, no Man knows where it is; but sure I am, that Paradise and Place of Pleasure, which is the Enjoyment of Jesus Christ, is vanished and disappears, is gone a-

way, and almost quite removed from the Beholdings of all the Sons of Men. *Adam* was turned out, and you never hear where it is, nor of any that can describe the way to come to it; even so is the true Knowledge of Jesus Christ in the Mystery: So that the Light of God, and the *spiritual Manna*, it is a thing that is utterly *hidden* and removed from all the Wisdom and Endeavours of any of the Sons of Men; and unless the Lord himself *come forth*, and reveal it, and make it manifest, the wisest of Men in the World's Esteem, may do as those wicked Men in *Sodom*, (when the Angel was sent to bring out *Lot*) being stricken blind, they laboured to find the Door, but could not; so he that is in the Dark *knows not whither he goes*. So this is clear and true to this very Day, that the true *Tabernacle* of the Lord is still covered with a Cloud, no Man can see it 'till God discover it to him.

Gen.  
19. 11.

Now, notwithstanding this being so, yet what are the Ways of Men? what do they undertake to do? Do not all Men that come out under the Name of being the *Ministers of Christ*, undertake the opening and revealing the *Tabernacle* of God? Yes, but what is the Light by which they can *shew it* unto us? Is it any other but what Man hath *within himself*. and what he hath attained by his Wits and Industry, by the *University*, and searching several *Authors*? Yet notwithstanding they will discover this *Tabernacle*, and undertake to take off the Cloud that covers it, and they will shew how the Pattern leads to it; and yet if they be put to it, they themselves must deny they ever saw it truly and really what it was or is, but they will be guessing and imagining the way that leads to it. Now for a Man to direct another  
the



the way that never understood that way, may very easily make good what Christ saith, *If the blind lead the blind, both fall into the Ditch.* And there be other Men that are so grossly ignorant, as to tell us, That if they go but to an Academy a few Years and gather a little Philosophy, and altho' it be that of the worst sort, relishing of those that hold the *Immortality* of the *World*, and *Mortality* of the *Soul*; now even these come out, as they think, *furnished*, and by this they will undertake to discover to us, the *heavenly Canaan*, and *Tabernacle* of God.

Generally most Men, whatever they be, tho' they differ in Judgment, yet say, They are either *Papists* or *Socinians*, &c. And they have the Boldness to hold forth these things, though they be never so blind and dark in the things of God. And I find very few, but generally all take up this for Truth, That *Humane Learning* is the way to discover this by. Now I beseech you see, whether this be any less than the *hellish Pride* of Satan, to make Men go out in the *Pride* of their *Jer. 29.* *Hearts*, and say, they have heard the Word of the *23.* *Lord*, and they have seen a *Vision*, when the Lord *Ezek. 13. 7, 8.* hath not spoken by them, and they have seen nothing: *Mat. 15. 14.* *If the blind lead the blind, both shall fall into the Pit:* For he that comes out, and saith that he can discover the *Tabernacle*, or that any can remove the *Cloud* from the *Tabernacle*, but the Lord himself, he is a *Blasphemer* and a *Liar*.

But I know they will object and say, *Indeed* *Obj. 2.* if we consider Men naturally in their sinful Condition, they are Ignorant in the things of God, and are even as the Heathens; but we have the Scriptures given to us, and they contain the *Mind* of God; and having this help, we by our

Wits, and Learning and Industry, are able to know the Mind of God; for we know and understand the Hebrew, and Greek, and Syriack Languages.

Answ. Truly, if it were so, that they did so it were well; but that very Word to which they appeal, in the very Letter of it, witnesses against them, for the Word witnesses, that it is a sealed Book, whe-

Isa. 29. ther delivered to the Learned, or unlearned, and none  
 11, 12. is found worthy to open it but the Lamb, the Lion  
 Rev. 5. of the Tribe of Judah; and that none can so much as  
 3. say, Jesus is the Lord, but by the Holy Ghost. And  
 1 Cor. again. That the Letter kills, but the Spirit gives Life;  
 12. 3. and to you it must be given to know the Mysteries of  
 2 Cor. the Kingdom, or you cannot know them: and when  
 3. 6. Luk. 8, Christ spake with a lively and audible Voice, and  
 10. spake and preach'd so as never Man did; yet said  
 Mark. he very often, He that hath Ears to hear, let him  
 4. 11. hear: And so 'tis said of the Disciples, that Christ  
 Mat. 11. opened their Understandings when he was risen again,  
 15. altho' he himself had taught them the same Things  
 Mark before his Death: Yet 'tis said, Then opened he their  
 4. 9. Luke Understandings, that they might know the Scriptures,  
 3. 8. Cha. that it behoved him (according as it was written in  
 24. 45. the Prophets and Psalms) to suffer and rise again the  
 third Day. So that hence it is clear, there is not  
 any Wisdom, Learning, or Knowledge in the World  
 that can unseal this Book; for tho' it be the Decla-  
 ration of the Mind of God through those Saints  
 and Apostles by whom it was written; yet never  
 can any Man read the Mind of God in it, but by  
 Rom. 8. the same Spirit that taught it, and unless the same  
 11. Spirit that raised up Jesus Christ from the dead do  
 2 Cor. quicken us. Altho' the Learnedest Men in the  
 6, 14. World open it, it will not raise up our Mortal  
 Bodies, nor be any Saviour unto Life. Now from  
 hence



hence, let but the World judge, who are the **BLASPHEMERS**, and what is Blasphemy, if this be not? We say none can truly teach the *Spirits of Men*, but God himself, and none can come *to the Father but by the Son*, and he to whom the Son *will reveal him*, and they say, the way to understand the *Scriptures*, is to get *Learning*, and the *Tongues*, and to reform their Lives, to get into this or that Fellowship: I say, this sharply reproves them that say they can open it with the **WOOD-DEN** and *fleshly-key* of Carnal Wisdom and Humane Learning; for we have shewed how there is a *Cloud upon the Tabernacle* to this Day, that none can remove but only God Himself, not only in regard of *Men* but of *Saints*: For though a Saint be brought to see into the *Tabernacle*, and to behold the *Glory of the Lord*, yet when God pleaseth, a *Cloud* shall interpose it self, that this *Tabernacle* shall be hid and covered again, and again, nay it shall be in *hiding* and *opening* continually unto the *Soul*: \* For the *Glory of the Tabernacle* would not be made out, were there not a *Cloud* to make it out by; the *Strength* of the Lord would not be made out, were there not *Weakness* to make it out by; the *Light* of the Lord would not be made out, were there not *Darkness* to make it out by; and therefore there is a *Cloud* on the *Tabernacle*, and 'tis the Lord only that removes it, that they may go on in all their *Journies*; and when he doth it not, they must sit still: And he doth it for this very end, that the *Glory of God* may be more made out, and that the *Soul of Man* might more fully, more gloriously and more welcomely enjoy those Discoveries.

Matt. 11. 27

\* Mark this

*Light* cannot be made out in *Light*, and *Wisdom* in *Wisdom*, but *Light* in *Darkness*, and *Wisdom* in

*Folly, and Strength in Weakness, and Fulness in Emptiness, and Riches by Poverty, and Grace by Sin, Al-sufficiency by Insufficiency and Nothingness; and even things that are high in things that are low; one deep calls unto another; the DEEPNESS of that Glory, and FULNESS that is in God, calls upon that DEEPNESS and EMPTINESS, and Nothingness that is in and upon the poor Creature; and this is that Cloud that is still covering and removing from over the Tabernacle, that the Glory of the Lord may be made out in and by that Cloud, that we may know and behold that Glory that was hid from us, and that we may know how precious it is, by the Cloud that with-holds and covers it from us.*

*And again, that we know Light is not in Man's hand, as Peter said, Master, let us be here, and build three Tabernacles, &c. So I say, it is that Man may not build a Tabernacle of his own, lest he should say, he was Master of it, and would think to give and carry the Light where he pleased: But with a Christian it is otherways ordered, that he might walk in Darkness, and stay himself upon his God, so that the Condition of a true Christian, is not like the Men of the World with their Light; for they are the Orderers and Masters of it. But it may indeed be said of your ordinary formal Christians, that they have a Light never goes out, in regard of their Forms of Church-Government, so that their Candle is always burning, and they are Masters of their own Light; and if it be out, they can Light it again, and recover it by their own Pains and Industry; but it is not so with those that truly fear God. For when the Light appears, then they walk and journey; but when their Light appears not, then they must stand still; for they dare not go nor stir 'till the*  
*Glory*



Glory of the Lord appears, and leads them, and that the Lord *Himself* goes before them.

Further, if this Cloud be removed only by the hand of the Lord, then I say, First it shews plainly the Vanity, Pride, Folly and Usefulness of Mens labouring to remove it, in their taking upon them that which belongs to God: And First, I say, it discovers that *horrible Pride, Robbery, Blasphemy, Arrogancy and Infidelity* that is in the Heart of Man, to think he will do that which *none* can do but the hand of God: And 'tis *Infidelity* to think God will not do that he hath promised to do *to the Ends of the Earth*; and Robbery in that it takes away God's Honour, and Wisdom, and Power; and this is Man's *Arrogancy* in assuming them to himself.

One while the Magistrate he will take upon him to remove the Cloud, and he saith, he is the great Man to Propagate the Gospel, (which is only and properly the *Propagation* of the Son of God) and he must *Plant* the Ministers of the Gospel. And it may be, perhaps, there are some would have them go with the *Sword and Blood* to Plant this in other Nations: Surely, the *Fruit* must needs be bad that springs from such a Root! The Gospel you see is a Tabernacle that God *plants* and *itches*, and not Man; but ever and anon they will be taking upon them to do this, and then it must be their Care to know and distinguish of *Blasphemies, and Errors, and Heresies*: And this they do meerly out of that *Principle of Error and Blasphemy* that is in their own Hearts; for this shews their *Infidelity*, that God is not able to carry on his own Work: And do we say we are Christians, and believe in him, and when we have so done, tell him a *Lye* to his Face? For he saith, That the Government shall  
be

*Isa.* 9. *he upon Christ's Shoulders.* And saith the Magistrate, he hath the Government upon his Shoulders; and yet when we have made great Profession in Words, we trample him *under the Feet of Men*: For if he cannot do his own Work without the Power of Man, then he stands in need of Man, and then must be weaker than Man.

Then comes another, and saith, The Churches, they must do this, they must send out, and they must *remove the Cloud from off the Tabernacle*, and that Darkness that is in several Corners of the Land: *The Harvest is great, but the Labourers are few.* And our Saviour's Counsel is, when he tells us, that the *Harvest was white*, even to Reaping; saith he, *Pray to the Father that he would send faithful Labourers.* He doth not bid you go to the Men of Power, or Patrons, or Magistrates. For truly, then it were needless to *Pray to the Lord of the Harvest* when Men can send them forth: Now is not this *Pride, Infidelity and Arrogancy*, for any of the Sons of Men to think to do it?

*Object.* But you will say, If that Men should not do it, Men would be *Heathens and Mahometans, or Atheists*, and of no Religion.

*Ans.* Thinkest thou so? Is Religion planted by Men? I thought it had been such a thing as the Text saith: *Every Plant that the Heavenly Father hath not planted shall be rooted up.* May Man then root up and plant at his Pleasure? For the Truth is, Man's Ministry and Ministers may send out Men, and Plant Churches; that is, they may make PROSELYTES, they may make them worse, but can never make them better; as the Pharisees, taking great Pains that way, to furnish Men as to Imitations, Notions, Actions, and External Performances; but to bring the Heart  
to



to a be Jew Inwardly, whose Circumcision is of the Heart, and not of the Letter; this is that Plant that is alone of the Heavenly Father's planting, and shall abide: But what Plant either the Magistrate, or Churches, either by exclusion or inclusion have planted, shall be rooted up: But what the Lord plants, what Tabernacle he pitches among poor Creatures, the Sons of Men that are neither call'd by the Magistrate or Churches, that is, the Church that shall abide, being founded on the Rock of Ages, and stand for Ever. Rom. 2. 28. 29.

Nay further, they will themselves remove the Cloud off the Tabernacle (which God must do, and not Man) and to do this, they will lay heavy Burdens upon other Mens Shoulders, &c. and to this end they will bring forth a Doctrine to put Men upon it, Teaching that Men have Free-will, and may believe if they will, and Repent unto Life; so that Man may be perswaded he is not fallen so low as some say, that he need but wipe or throw off a little the Dust of his own Eyes which he got by his Fall, and then, he may see presently, and using but his utmost Industry, he may work out his own Salvation. Alas, this is but a Delusion of Satan, to make a poor Blind Man rub his own Eyes, and be afterwards a great deal worse: No, this is not the way; 'tis the Lord removes the Cloud and not Man; therefore, 'till the Lord cause the Soul simply to go out by believing, there is still a Cloud upon the Tabernacle, and upon all those Mysteries that are in Jesus Christ, and they cannot see the Truth as it is in Jesus. Alas, these Souls look not at God, but Man: The Truth is, all Men in their Religion talk of God, but their Hearts are far from him. This People (saith God) draw Matth. 23. 4. Ephes. 4. 21.

*Isa.* 29. draw near me with their Lips, but their Hearts  
 13. are removed far from me: Yet more; though all

Mens Religion talk of God, yet you that have Eyes to see, may see plainly their Hearts are on Man, and the Creature; they talk of God, of Christ, of Grace, of gaining Knowledge, of acting by Grace; and yet do but follow the point home in Practice and Application, and ye shall find these are all laid upon Man; and in effect they say, *Man must remove the Covering off the Tabernacle*, and he must by his Study and Pains bring down Light, and Life, and the like. So I say, though they say it with their Mouths, their Hearts are far from God: So that when once Man really sees there is a Cloud upon the Tabernacle, then he looks not to the right hand, nor to the left, thinking that Man should remove it, but alone to the Hills from whence his

*Psal.* Help and Salvation comes: For when a Man

121. 1. thinks his own Zeal, Performances, Duties, Belief, Repentance, and the like, be the way to remove the Cloud, thinking, surely I shall remove it presently, I will go Pray, and Hear, and watch over my self, and keep close to those Rules I have chosen, and then I shall have Light and Peace, and Joy, and so remove the Cloud presently; and so he is bragging and boasting thereof in himself, and throwing Dirt and Mire upon all others that are not near him as he conceives;

*Isa.* 44. and so poor Man is feeding upon the dead ashes  
 20. of his own Heart, and knows not that there is a Lye in his RIGHT HAND; his very Light is Darkness, and his Goodness Sin, and his Riches Beggery, and his Life Death, that he holds in

*Ier.* 2. his Right Hand is a Lye. And if the Light that is  
 3. in thee be Darkness, how great is that Darkness?

Are



Are thy Repentings, Believings, *Actings* and Work-<sup>Ch. 17.</sup>  
*ings* (if these be) as thou thinkest, the *Means* to  
 remove the Cloud off the Tabernacle? Is not this  
 to trust in Man, in the Power of Man, and to  
 distrust the Living God? But is not this rather  
 to Repent, and Believe, and trust in God, to  
 say, Lord, I am really Blind, open thou mine  
 Eyes; *Thou Son of David have Mercy upon me:* <sup>Luke</sup>  
 Why, now this Soul seeing this, it cries to, and <sup>18. 39.</sup>  
 waits upon none but God, and then indeed <sup>Pf. 57.</sup>  
 is <sup>7.</sup> the Heart fixed upon him, (where it should be) from  
 whom comes Salvation and Deliverance: And who-  
 ever waited upon him that is faithful and strong,  
 and only can deliver, and was not in due time  
 delivered.

And from hence it appears, when the Soul  
 walks in the Light, he knows full well, it will be  
 in vain for him to think to remove the Cloud 'till  
 the Lord removes it. It may be the time hath  
 been when thou hast felt the Heat of the Divine  
 Displeasure, and thy Ear was then bored, and  
 thy Uncircumcised Heart Circumcised, and then  
 Light appeared, and thou blessed'st the Lord in  
 that Day: But now there begins to come Dark-  
 ness over thy Eyes again, and thou beginnest  
 to see thy self lost again, and the Cloud is upon  
 the Tabernacle, and thou art gotten into the  
 Pathless way: And alas, thou sayest to thy self, <sup>Jer. 2.</sup>  
 and concludest, Though I am out of my way, I <sup>6.</sup>  
 will up and be doing, I will come to it again, and  
 I will recover it; and so the poor Man begins  
 to wrestle and struggle it out, now at this thing,  
 and then at that thing: So that the poor Saint  
 having lost the Light he once had, he runs through  
 Mire and Dirt, thinking to come to the Light  
 by his Prayers, and Holiness, and so recover  
 himself. Then the poor Soul thinks he is running  
 to

to Canaan, when indeed he is going back to Egypt. And therefore it is clear to me, both by the Scriptures, and by the Experience of the preciouslest Saints I ever met with, that in this Condition it's best to sit still: For, *he that believeth maketh not haste, but waits 'till the Lord will remove the Cloud: But if thou wilt turn from the Lord, and go by another Guide and Captain, and not by that Moses God hath sent, and art going to make a Golden-Calf, and an Idol to go before thee; if so, thou mayest expect that thy Carcase shall fall in the Wilderness for thy Unbelief, and not waiting the good Pleasure of the Lord; for not one entred the promised Land but Caleb and Joshua: Know this is the Condition and Disposition of a Saint, that he only Rejoyceth in the Lord; all his Expectations are from him who hath made Light and Darkness: I have learned, saith the Apostle, in whatever state I am therewith to be Content: So that the Happiness of a Saint is, when he can Glory in Infirmities, (as Paul saith) and Rejoyce in Darkness and Misery; for he sees this is his Portion, and he cannot remove the Cloud, and he is willing to sit still there, 'till the Day dawn, and the Day-star arise in him. Happy is the Soul that can sit in Darkness, and when he hath no Light, can stay himself upon the Lord his God: Happy, I say, is that Soul (though there be a Cloud on the Tabernacle) that can sit still, and wait the Lord's good Pleasure, and cry unto the Lord, 'till he please to lead him onward towards Canaan. And there was a Cloud on it by Day, and a pillar of Fire appeared on it by Night.*

Know this further from hence, That in the time of a Saint's greatest Light, there is still a Cloud upon the Lord's Tabernacle at the greatest height



height of Light, Liberty and Enjoyments to his own Feeling and Apprehension; even then there is some Darkness upon the Tabernacle, especially immediately after such great Light and Glory. When *Paul* was wrapt up into the Third Heaven, <sup>2 Cor.</sup> there was a messenger of Satan sent to buffet him, <sup>12. 7.</sup> least he should be exalted above measure; there was again a Cloud let fall over the Tabernacle, when he was in the height of his Joys, a prick was sent him in the Flesh, a Messenger of Satan to buffet him; and therefore he concludes in another place, *We walk by Faith, and not by Sight.* 'Tis so with <sup>2 Cor.</sup> every Christian in the day of his Light, and the <sup>5. 7.</sup> time of his greatest Shinings, usually and then especially there is a Cloud upon the Tabernacle; why? To let Man know thus much, that he must not live upon the GIFT, but on the GIVER; that Man must not gather to Day, for Ever, but he is to gather to Morrow, and every Day, as the Children of *Israel* in gathering Manna; for if thou layest up Store, it will be dead the next time thou comest to feed on it, it will all Stink, and it will not Nourish thee; but wait still on the Giver, and then his Mercy will be sweet, fresh, flourishing and green.

Lastly, from this, that the Fire shined on the Tabernacle by Night, we shall only note, that when the *Light of the Tabernacle* shines upon the Souls of Men, all things else become dark; 'tis Night in that Soul to all things but the Light of the Tabernacle; in the Night *there was a Fire*, and in the Day *a Cloud*: Now, I say, when the Fire shined, all things were dark round about it: And herein observe these two things; First, When Man's Spirit is shut up, and sees no Light, then is the time for the appearing of this Light. And Secondly, This Light never appears, but when all things are dark

Hosea  
6. 4.

Dark in Man; for Light discovers Darkness; if any thing else be Light to thee, and all things else be not *Darkness*, thou never yet *discoveredst* this Light: To this Soul, there is nothing in the whole Creation that seems to be *Glorious* and *Excellent*; but when the Sun of Righteousness in him hath shined upon it, then it appears to be all *Darkness*; when the Light of the Tabernacle shines in the Soul of Man, then *Riches, Honour, Pleasure, Preferments*, all things below God are *Darkness*: Then the Light of his *Reason, Wit, Morality, and Holy Qualities*, that seemed to be a great Light, and shined before gloriously, being compared one with another, or things inferiour, now, when the *Light of the Tabernacle* appears, then all these things appear to be *nothing but Darkness, Emptiness and Blindness*, and are all as *meer Vapours* before the *Sun of Righteousness*, as the Prophet saith, *Therefore thy Goodness is as the Morning Dew, and as the Cloud that wears away*: So that I say, whensoever the *Fire in the Tabernacle* shines on Man, then this will be the sure Effect in that Soul, he shall look upon all things in himself as *nothing but Darkness*; and Man will then no longer call *Light Darkness*, nor *Darkness Light*, but he will say, *Woe is me, verily I thought my Righteousness, my Holiness, my Performances and Duties, and Worshipings of God, I thought these to be BRIGHT THINGS*; but now the Lord hath appeared unto me, I see that all my *Goodness is as the Morning Dew, and as the Cloud that passeth away*: And He alone is my Help, my Deliverer, my *Holiness*, my *Sanctification and Redemption*: He alone is my Song and my Salvation, and of him alone will I make my Boast.

F I N I S.

